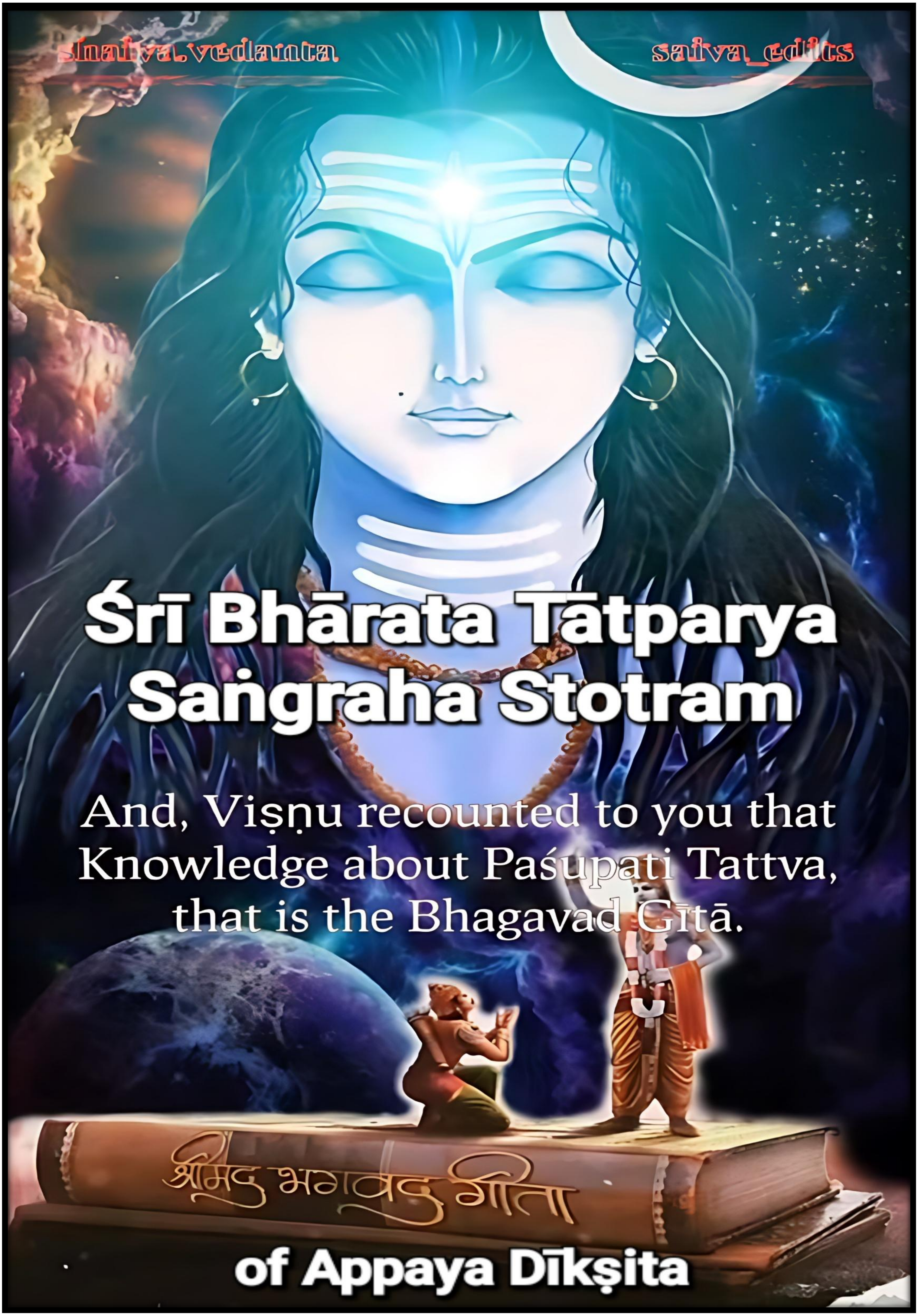

Śrī Bhārata Tātparya Saṅgraha Stotram

And, Viṣṇu recounted to you that Knowledge about Paśupati Tattva, that is the Bhagavad Gītā.

of Appaya Dīkṣita

ŚRĪ BHĀRATA TĀTPARYA SAṄGRAHA STOTRAM

OF APPAYYA DĪKṢITA

A Sanskrit to English Translation with Some Explanation

[This is a non-scholarly community translation for Śivā Bhaktas, so some mistakes are expected]

BY ŚĀMBHAVA MANTHANA

Introduction to Śrī Bhārata Tātparya Saṅgraha Stotram of Appayya Dīkṣita

A Portrait of Appayya Dīkṣita

Among the many jewels of *Sanskrit* literature, the works of *Śrī Appayya Dīkṣita* **(1520–1593 CE)** shine with a unique brilliance. A towering scholar, philosopher, and poet, *Appayya Dīkṣita* composed across a vast spectrum: *Advaita Vedānta*, *Śivādvaita Siddhānta* Literature, *Alaṅkāra-śāstra*, devotional hymns, and polemical treatises. His genius lay in weaving together rigorous logic with poetic beauty and deep devotion. One such remarkable

work is the *Bhārata Tātparya Saṅgraha Stotram*, a concise hymn of twenty verses. The title means ***"A Hymn Summarizing the True Purport of the Mahābhārata."***

Purpose of the Text

The *Mahābhārata*, the great epic of India, is often called the fifth *Veda*. It contains philosophy, ethics, political wisdom, and above all, the *Bhagavad Gītā*, which distills the essence of the *Upaniṣads*. Yet, with its vastness and multiplicity of teachings, different schools have drawn different conclusions about its central message. *Appayya Dīkṣita*, standing in the *Advaita Vedānta* and *Śaiva* tradition, composed this hymn to summarize what he considered to be the true, unified purport (***tātparya***) of the *Mahābhārata* and the *Gītā*. This hymn is simply not just a summary; it is a bridge between scripture and philosophy, devotion and reason. It shows how a master of both *Advaita Vedānta* and *Śivādvaita Siddhānta* could interpret the *Mahābhārata* as a *Śaiva* scripture, while still respecting *Hari* (***Viṣṇu/Kṛṣṇa***) as a divine mediator. *Appayya's* vision is inclusive yet centered: all gods and teachings find their place, but the summit is *Śiva*, the moon crested Lord, the revealer of knowledge, and the ultimate *Brahman*.

Central Themes

• *Vyāsa* (***Bādarāyaṇa***) is *Viṣṇu* himself, the composer of the *Mahābhārata*. Yet, his wisdom was guided by *Śiva*, the supreme Lord, who revealed the highest truth.

• *Kṛṣṇa* and *Arjuna* are not merely historical heroes but channels of divine wisdom. *Kṛṣṇa* is portrayed as a devotee of *Śiva*, and *Arjuna* as the seeker, representing all humanity.

• The *Bhagavad Gītā* contains the supreme teaching, but in a condensed and hidden form. The *Mahābhārata* as a whole clarifies and expands this wisdom.

• The ultimate teaching **(*tātparya*)** of the *Bhārata* is *mokṣa* **(liberation)**, attained through the realization of the Self and the recognition of *Śiva* as the Supreme Reality.

• Other deities and systems of philosophy are acknowledged, but their truths are partial. Only *Śiva* **(*Nīlakaṇṭha*)** is proclaimed as the giver of the highest fruit.

श्री भारत तात्पर्य सङ्ग्रहस्तोत्रम्

श्रीबादरायणमुनिः स्वयमेव विष्णुः पार्थच्छलात्तमधिकृत्य कृते प्रबन्धे।
तस्यापि नित्यमहितं शशिभूषणत्वां आम्रेडयन् गुरुरदर्शयदादि तत्त्वम् ॥१॥

The sage *Bādarāyaṇa* (***Vyāsa***), who is none other than *Viṣṇu* himself, composed the *Mahābhārata* as a divine pastime, placing *Arjuna* in the role of the seeker. Yet, it was you *Śiva*, the Lord adorned with the crescent moon, who ever stood as his preceptor, revealing to him the supreme truth in its entirety.

Notes:
Appayya Dīkṣita here affirms *Vyāsa's* divinity **(as *Viṣṇu*)**, yet subtly emphasizes that even *Vyāsa/Arjuna* required the grace of *Śiva* for the highest truth **(*ādi-tattva*)**. This foreshadows the *Śivādvaita* reading, i.e *Śiva* = supreme *Brahman*, revealer of truth.

मोहाभिभूतमखिलं जगदाविरिञ्चं त्वामेकमेवं भगवन् रहितं च तेन।
विख्याप्यमङ्कणक दिव्यकथानुषक्त्या त्वां ब्रह्मतेन च मुनिः स्फुटयाम्बभूव ॥२॥

When the entire world, even *Brahmā*, was overcome by delusion, O Lord **(*Śiva*)** you bestowed upon him your teaching, clearly setting forth doctrines that dispel ignorance, and through this scripture, *Vyāsa*, the sage, brought joy to you **(*Śiva*)**.

Notes:
This verse sees that *Mahābhārata* not just as a narrative, but as *Śiva's* command to remove ignorance **(*moha*)**. *Appayya* emphasizes *Śiva's* role as the hidden revealer.

सस्माच्च (तस्माच्च) मोहतदभावकृताद्विशेषात् जन्मस्थिति प्रलय भागखिलं त्वदन्यत्।
तत्कर्तृवस्तु परमं त्वमिति प्रबोधं जातं विभावयति तस्य तदीय वाचा ॥३॥

Remembering that ignorance is the cause of bondage to birth, existence, and dissolution, he **(*Vyāsa*)** discerned the whole cycle of creation and destruction. Through Your **(*Śiva's*)** speech, he awakened the highest knowledge, revealing that you are the supreme reality.

Notes:
Bondage comes from *moha* **(delusion)**; knowledge alone liberates. The *"speech of Śiva"* is identified with the *Gītā* and the essence of the *Mahābhārata*.

कैलासशैलशिखरे हरिपार्थदृष्टं त्वां ब्रह्मनाथ परमं समुदीर्य साक्षात्।
तल्लक्षणं त्वयमनन्यतदीय धर्मं क्रान्ते कियच्च भवति स्फुटमाचचक्षे ॥४॥

On the peak of Mount *Kailāsa*, You **(*Śiva*)** directly revealed to *Nārāyaṇa* **(*Hari*)** and to *Pārtha* **(*Arjuna*)** that you are the supreme reality, which was then proclaimed through the scriptures for the welfare of the world. There they perceived your **(*Śiva's*)** distinguishing marks and the unique nature belonging only to you, and they plainly saw what occurs at the decisive moment of liberation.

Notes:
This verse identifies the source of the *Gītā*-teaching as *Śiva* on *Kailāsa*. The *Mahābhārata's* teaching is thus not merely *Vyāsa's* but an external *Śaiva* revelation.

नारायणस्य सुचिरं त्वदुपासकस्य यत्ब्रह्मभावमवदत्तव भावनाप्तम्।
यत्ते स्तुतिं तदुदितां परभावगर्भां त्वां ब्रह्म तेन च मुनिः स्फुटयाञ्चकार ॥५॥

O Lord **(*Śiva*)**, embodying pure contemplation, you declared that even *Nārāyaṇa's* rigorous austerity was performed for attaining your **(*Śiva's*)** pleasure. Thus, the sage **(*Vyāsa*)** proclaimed in the *Mahābhārata* that the supreme devotion expressed there is, in truth, directed to you **(*Śiva*)**.

Notes:
Here *Appayya* interprets the *Mahābhārata's* frequent praise of *Nārāyaṇa* as ultimately grounded in the worship of *Śiva*. *"Para bhāva-garbham"*, the deeper meaning, hidden within the outer narrative, points to *Śiva*.

मूलं कृष्णो ब्रह्म च ब्राह्मणाश्चेत् यादावेवं ब्रह्मभावं महेश।
पार्थानां ते नित्यसंरक्षकस्य व्यासस्तत्रोद्घाटयामास शम्भो ॥६॥

Kṛṣṇa **(the *Yādava*)**, though appearing as *Arjuna's* ally, in truth had his essential being established in you O *Maheśvara* **(*Śiva*)**. It was through his ceaseless devotion to you **(*Śiva*)** that he **(*Kṛṣṇa*)** destroyed the miseries of the *Pāṇḍavas*.

Notes:
Here *Kṛṣṇa* himself is portrayed as a devotee of *Śiva*. The divine roles of *Viṣṇu* and *Kṛṣṇa* are harmonized, but their highest orientation is toward *Śiva*.

ब्रह्मा विष्णुश्शङ्करश्चेति देवाः कर्तारो ये सर्गरक्षालयानाम्।
तेषां सृष्टिं संहृतिं च त्वदीच्छा धीनामूचे द्योतयन् ब्रह्मतत्त्वम्॥७॥

"Brahmā, Viṣṇu, and Śaṅkara are the agents of creation, preservation, and dissolution", yet their acts of creation and dissolution are subject to Your will, thus did he teach, illuminating the *Brahman*-principle.

Notes:
This verse places even *Trimurti* as secondary to *Śiva's* will. Their very powers stem from his consecration.

विशालाक्षस्थाणुर्द्रुहिणतनयः संहरणकृत् सरोजाक्षक्रोधप्रभव इति वैशेषिकपदम्।
विभूतित्वज्ञप्त्यै किमपिनिहितन्नाथ नियतं निकर्षोक्तिस्ताभ्यां भवतैतिबुद्धिं निरसितुम् ॥८॥

O Lord, epithets such as *'Vishālākṣa, Sthāṇu, the son of the Daughter of the Mountain, the performer of destruction,'* or *'Lotus-eyed, born of wrath'* are but particular designations. Indeed, they have been employed for the purpose of indicating Your divine manifestations (***vibhūtis***). They are certainly not intended as statements of rivalry or assertions of superiority belonging to others, but rather should be understood as pointing entirely towards You alone.

यत्रेदृशं नास्ति विभूति रुद्रता विज्ञापकं नाथ विशेषकं पदम्।
साऽपि स्वधर्म गृहमानवैशसात् सर्वेश्वरं त्वां ननिकर्षगीस्पृशेत् ॥९॥

Where the doctrines that lack your glory, O Lord, and speak only of distinctions and limited powers, even those systems, holding fast to their own duties and tenets, when placed on the touchstone of truth, fail to reach you, O Supreme Lord of all.

गीतासुगूढमुदितं भवतः परत्वं नैवस्फुटं तदत एव हि सव्यसाची।
गीथार्थमेव सहसापुनरप्यपृच्छत् तबोधनार्थमुदिता हरिणानुगीता ॥१०॥

The supreme truth concealed in the *Gītā*, O Lord, was not directly spoken, and thus *Saṃyasācī* (***Arjuna***) asked again. Therefore *Hari* then proclaimed the *Anugītā* in detail and with many illustrations, that very meaning of the *Gītā* was joyfully expounded by *Hari*, under your guidance, O Supreme transcendence.

Notes:
The *Gītā*, though profound, only hinted at the highest truth; hence further clarification was given. *Śiva* is again placed as the hidden source (***bodha-nātha***). *Arjuna* (***Savyasācī***) is puzzled and requires restatement.

तमेव चाद्यं पुरुषं प्रपद्ये त्युदीरितं यन्मधुकैटभद्विषा।
तमेव सर्वान् भ्रमयन्तमीश्वरं महाफलाप्त्यै शरणं व्रजेति यत् ॥११॥

“I resort to that primeval Puruṣa” so declared the slayer of *Madhu* and *Kaiṭabha*; *“to that Lord who deludes all beings, I go for the highest fruit taking refuge.”*

Notes:
Here *Hari* **(the slayer of *Madhu–Kaiṭabha*)** who declares *“take refuge in that primeval Puruṣa”*; and *“I dwell in all hearts”* etc. are *Viṣṇu’s* own statements, used to resolve doubt while still pointing to the Supreme.

एतेन कृष्णस्य समं मुमुक्षुणा स्वाराधनीयः प्रतिभासते परः।
सर्वस्य चाहं हृदिसन्निविष्टे त्याद्यैस्तु विष्णुः तदुदेतिसंशयः ॥१२॥

Thus did *Kṛṣṇa* himself declare: *“The supreme, whom I too worship along with my disciple (Arjuna), appears as the highest to be adored. And I (Viṣṇu) am indeed the seer of all, established in the śruti. Yet, beyond me, he is the Supreme, there is no doubt.”*

Notes:
Kṛṣṇa **(*Viṣṇu*)** is made to declare that there is a supreme beyond himself, identified as *Śiva*. This reflects *Appayya’s Śivādvaita Siddhānta*: all gods are manifestations, but the ultimate is *Maheśvara*.

इत्थमस्य यदि संशयो भवेत् अन्यथाग्रहणमेव वा पुनः।
नाग्रहीन्मदुपविष्ट एवं इत्यग्रहं हरिरवोचदुत्तरे ॥१३॥

“If there remains doubt in anyone’s mind regarding this, whether the true meaning is indeed as I (Hari) have declared, let him know that what I have spoken here is not empty words, nor lacking authority.”

Notes:
Here *Kṛṣṇa* is portrayed as affirming: his teaching is in harmony

with *Śiva's* supreme truth. *"Nāma-hīna"*, not without divine name/authority, i.e not baseless. Here Hari himself is acknowledging the supremacy of *Śiva*.

उक्त्वा च संशयविपर्ययोः निरासं चक्रे हरिश्चतुरया द्रुतमुक्तिभङ्ग्या।
शक्यन्तदद्य न मया भणितुं यथोक्तं योगाधिरूडमनसा न बहिर्द्दशेति ॥१४॥

It was also said by *Hari* that the dispelling of doubt and error is attained through the youthful speech of the *Upaniṣads* **(*śruti*)** i.e liberation-oriented instruction. But the very words, as I uttered them, cannot be fully grasped by those whose minds are not absorbed in *yoga*.

Notes:
"Taruṇayā śrutamukti-bhāṣā", the fresh, youthful voice of the *Upaniṣads*. The *Gītā* is thus equated with *Upaniṣadic* wisdom, but requires *yogic* concentration to grasp. Again, *Hari* acknowledges limits of ordinary understanding, a pointer to *Śivādvaita* realization.

अधुना तदुपास्य संशयाद्यपगच्छत्विति सौहृदं स्मरन्।
इति होक्तमिहश्रुतम्मयेत्युपदेश्ये कियदाह तत्र सः ॥१५॥

Even there **(in the *Gītā*)** doubts still remained to be removed, the wise declare that the Lord *Hari* again spoke further saying, by worshipping You **(*Śivā*)**, may doubt and the like be removed adding clarification but this much alone he **(*Vyāsa*)** heard.

Notes:
Suggests that the *Anugītā* and other teachings of the *Mahābhārata* expand upon the *Gītā*. *Appayya* stresses that the highest *Śivādvaita* purport **(*tātparya*)** required further explanation.

तस्य स्थिरीकरणमात्मनि पूर्ववृत्तं स्वस्यैव बुद्धिमनसी द्विजदम्पती च।
कृत्वानुयोजनतदुत्तरयोरनुक्त्वा विख्याप्य तद्विवरणं च चकार शौरिः ॥१६॥

Kṛṣṇa **(*Śauri*)**, having established that **(teaching)** firmly in *Arjuna's* self, set it also in his own intellect and mind, and **(by explaining this episode of)** the *Brahmin* couple, He, without directly stating it, but by linking the prior event with its sequel, the past with the present and with subsequent made the explanation known to arjuna.

Notes:
"Śauriḥ" = *Kṛṣṇa*, the son of *Śūra*. *Appayya* interprets the continuation of *Gītā*-teaching as a progressive unveiling, where *Kṛṣṇa*, guided by *Śiva*, clarified the essence for *Arjuna*. Gradual removal of *āvaraṇa* **(coverings)** until realization of *Brahman*. *Brahmin* couple is a metaphor used for *buddhi* and *manas* **(intellect and mind).**

अग्रेतत्त्वं परं किं त्वहमपि च कुतः सर्व भूतानि चेति प्रश्नेशिष्यस्य तस्मै
गुरुकृतमखिलं ब्रह्मतत्त्वोपदेशम्।
मोक्षं शिष्यस्य चोक्त्वापुनरपिविजये नानुयुक्तो गुरुः कः शिष्योवेति
स्वमेवेश्वरगुरुमवदत् स्वस्यचित्तं स्वशिष्यम् ॥१७॥

At the beginning, when the disciple asked, ***'What is the Supreme Reality ? From where do I come, and whence all beings ?'*** to him the *Guru* imparted the complete instruction on the truth of *Brahman*. Having also spoken of the disciple's real goal of liberation, he was not again questioned further in the course of the *Mahābhārata*. For, as to the doubt ***of 'Who is Guru and who is disciple ?'*** he **(*Vyāsa*)** declared: *Śiva* is the Guru, and one's own mind is the disciple.

Notes:
The dialogue of *Guru* and *Śiṣya* is universalized: the *Mahābhārata* itself is the *Guru's* teaching to humanity. Liberation **(*mokṣa*)** is emphasized as its final purport. The real *Guru* in the Self is recognized as identical with *Īśvara* **(*Śiva*)**.

ब्रह्मण्येवं स्वचेतो मियमनसमुपस्थापितं ग्रन्थिमोक्षं स्वेनैवोक्तं विमृश्य
प्रपदनवचनं तत्प्रतीतार्थनिष्ठम्।
यत्तत्सर्वस्यचाहं हृदिमुखवचनं तत्पुनश्शास्त्रदृष्ट्या इत्येवं
पार्थोऽवगच्छेदितिविवृतिरकार्यत्र गीताशयस्य॥१८॥

The *Mahābhārata* declares: when the mind is stilled through self control, liberation shines forth. This has been spoken by the Lord himself, explained word by word, and confirmed by the meanings of *śruti* and *smṛti* alike. Thus, the secret purport of the *Gītā*, O *Pārtha*, is revealed as none other than the path to realization of the Self.

Notes:
"Bhāratavyaktam", the essence of the *Mahābhārata* is made manifest. Liberation **(*mukta-mokṣa*)** comes by inner mastery of the mind. The *tātparya* **(intended meaning)** of the *Gītā* is here summarized as *Advaita* mode of self-realization.

तच्च ब्रह्मप्रपत्यास्पदसुररिपोः ईश्वरत्वं न चान्यः नाहं कञ्चित्प्रपद्ये
विबुधमितिवचः श्रोतुरुत्कृष्टभक्त्यै।
सेवन्ते नीलकण्ठं परिमितफलदं न प्रबुद्धचा इतीदं ब्रह्मैक्यध्यातृ
विद्वद्विषयमितरथा नास्ति भूयोनुरोधः ॥१९॥

And that namely the abode of *Śiva* Lordship of the enemy of the demons **(*Śiva*, *Nīlakaṇṭha*)** is but the abode of surrender to *Brahman*; there is no other Lord besides Him. The statement, *'I do not surrender to any other deity,'* is spoken only for inspiring

supreme devotion in the hearer. Those who are not fully awakened worship deities who grants only limited fruits, but not the enlightened ones such is the intended sense. This truth is understood only by the wise who meditate on unity with *Brahman*; otherwise, it should not be applied or interpreted in any other way there is no contradiction.

Notes:

The *Mahābhārata* itself attests *Śiva's* supremacy. Other gods **(even *Viṣṇu*, *Brahmā*)** are acknowledged, but their boons are *"limited."* *Śiva* as *īśvaratva* **(true Lordship)** is the final verdict.

इत्थं चक्रे भारतं यः प्रबन्धं व्यक्त्या व्यासश्शाम्भवोत्कर्षवर्षी।
ध्वन्यध्वन्यध्वन्य मूर्धन्य धन्यस्तं शौरिं तत्साक्षिणं चानतोऽस्मि ॥२०॥

Thus, *Vyāsa* who composed the great *Mahābhārata*, a great work, explicitly manifesting the supreme glory of *Śāmbhu* (***Śiva***) and who, through layered meanings and subtle resonances, showered forth the highest truth unto that *Śauri* (***Kṛṣṇa***), the blessed one, the supreme witness of it, I bow down. Whoever contemplates this year after year absorbs the glory of *Śauri* and eventually reaches ***Śiva***.

Notes:

The *Stotra* closes by offering homage through *Hari* (***Kṛṣṇa***) but ultimately directed to *Śiva*. *"Dhyānaṃ dhyānaṃ..."*, repetition emphasizes the contemplative nature of the *Mahābhārata's* wisdom. This shows *Appayya's* conciliatory vision, while a *Śaiva*, he never denies *Hari's* greatness, but integrates him as *Śiva's* devotee and vehicle.

इति श्रीअप्पय्यदीक्षितविरचितं श्रीभारततात्पर्यसङ्ग्रहस्तोत्रं सम्पूर्णम् ।

Thus ends the *Śrī Bhārata Tātparya Saṅgraha Stotram*, composed by *Śrī Appayya Dīkṣita*.

🔱 **Namaḥ Śivāya** 🔱